to the Admission to the Priestthe Former Presbyterian Is to Influence the Bishop Toward rse That Will Avert Conflict. ent Episcopalians of the diocese of k will get together this week to agree A. Briggs does not withdraw his apfor holy orders. Dr. Briggs preached ton yesterday, and he will not reuntil to-morrow. Bishop Potnot announced what he indo. Although the Bishop wrote Huntington of Grace Church that id made "other arrangements" Dr. Briggs's ordination, some Episcoans, who know what a politic man the hop is, think that he has advised Dr. Briggs ceeds from his determination to enter the sthood. Bishop Potter, they say, recogtos that one of his first duties is to preserve rmony in his diocese, and there is no queson that he is opposed to reopening in the piscopal Church the controversy which caused

uch bitterness in the Presbyterian. Dr. Briggs, it is believed, will not withdraw is application voluntarily. He is still smarting from his chastisement in the Presbyterian Church, and he looks to the Episcopal Church for the indorsement that holy would give, In the preface of his new book he refers to "those trying years when he was battling for truth and rightthe Bible, and when he suffered the penalties of unrighteous and illegal ecclesiastical discipline." Dr Briggs as he himself told a Sun Episcopal priest. He is a professor in Union Theological Seminary and has no intention or desire to take up parish work. As a deacon in the Episcopal Church he has the right to preach, as he is doing, when he cares to. "Ordination," he told a Sux reporter, " is really of no great consequence to me. I can teach and preach without entering the priesthood. Whatever the Bishop advises I will do

Many of the High Church party-and it is this party which leads the opposition to Dr. Briggs s ordination-believe that Bishop Pot-Briggs s ordination—believe that Bishop Potter is too politic to take sides in a controversy which so deeply stirs the Church. For him to persist in ordaining a man who is called a her-tic by men as prominent in the priesthood as the Rev. Dr. Clendenin of St. Feter's, West. Chester, would, the High Church men say, place the Bishop in the extreme wing of the Bread Church party, as an advocate of the 'higher criticism.' The Bishop, they say, does not wish to be identified with any party, and this is why they believe that the Bishop purposely aroused the opponents of the Wingher criticism. By aniouncing that he would ordain Dr. Briggs in the church of Dr. Clendenin, a lighting High Church man, unalterably opposed to the doctrines of Dr. Briggs. Dr. Clendenin, during his rectorship in West. Chester, Itas become one of the loading High Church men of the diocese. Three years ago, in the convention of the diocese, Dr. Clendenin moved to strike out the words. Protestant Episcopai Church in this country should be called the Church of America, as one branch of the Holy Catholic Church. Dr. Huntington, the leader of the Brond furch party in America, objected to the motion of Dr. Clendenin and, through Bishop Potter, succeeded in having the motion withdrawn, although the Bishop stated in the convention that the name(of the Church was madequate and misleading. The question came up again in the House of Bishops, but Dr. Huntington, in the House of Deputies, again succeeded in preventing a vote on it.

Dr. Huntington, thus far the only avewed ter is too politic to take sides in a controversy

the Huntington, thus far the only avowed champion of Dr. Briggs in the diocese, holds very different views of the Church from those helds by the West Chester retor. The current management of these was the control of the discrete of these two Engogenia to the question, "Why am I a Churchman?"

"When I was a bow my parents were Low Church, my rector was High Church and my interestly was Broad Church, "answers the product of the control of

DR. BRIGGS PREACHES IN BOSTON. Two Sermons in Trinity-Declines to Talk

STON, April 30.-The Rev. Dr. Charles A. ggs of Union Theological Seminary, who ig opposed by some Episcopal clergymen diocese of New York for admission to the god, preached two sermons to-day in the hurch in this city. He refrained from

any allusion to the controversy in the New York diocese, and when asked for an interview declined to talk. He said he thought it would be in poor taste for him to discuss the subject. The church was filled with its usual fashionable audience. Dr. Briggs's morning text was Cologsians, iii., 14: And above all these things put on charity, which is the bond of perfectness." At the vesper services he had as his text the closing verse of the fifth chapter of St. Matthew: "Be ve therefore perfect, even as your Father which is in heaven is perfect."

perfect."
Dr. Briggs will stay in Boston until to-morrow afternoon for purely social reasons, he
says, and will return to New York in the even-

ing.
Bishop Lawrence of the Episcopal diocese of Massachusetts said to-night that there was no truth in the report that Dr. Briggs was to be ordained in Massachusetts; that all he had heard of such a story came from the newsand it took its theosophy straight in consecuive doses. Mr. John M. Pryse officiated as

MESSAGES FROM BEYOND.

Another Clergyman Who Suspects That the Spiritualists Have Got Hold of the Truth. At All Souls' Episcopal Church resterday norning the Rev. Heber Newton preached on the subject of communication with the unseen spiritual world. All of the world's great movements, he said, had been begun by persons who acted under the inspiration of spiritual communications, and he cited the visions of St. Paul, the voices of Joan of Are and the mysterious guidances of Mohammed. If these things happened in the past, he said, why not

"My own mother," said Dr. Newton, "had a urious experience when a young girl. She went South with an invalid brother, who grew destination. It was soon borne in upon her that he was about to die. Far from home, with a dying brother in her charge, she was overwhelmed with care and grief, and one day wandered into the garden to give way to her tears unseen. As she seated herself under a tree, a bit of paper blown by the wind rustled to her feet. It was a scrap from a Philadelphia newspaper, and seeing the name of the city on it she picked it up. That slip of paper contained a poem of consolution which was

contained a poem of consolation which was baim to her soul. Was that accident, chance? Doubtiess, if it stood alone, we should so term it, but it is one of a million cases.
"People say that there is no scientific proof of communication between this world and the other. How should there have been thus far? The possibility of scientific investigation has come only with the recent advance of science. Already the great minds of science are recouncing the attitude of skepticism toward this great question. It is objected, too, that the conditions of spiritual communication are hard, even harsh. People ask why we must this great question. It is objected, too, that the conditions of sprittual communication are hard, even harsh. People ask why we must seek help to communicate, with the loved ones who have passed away. That is one of the questions we cannot yet understand; but let us not dogmatically cast out this belief simply because there are some features of it that are hard of comprehension. To some minds nothing more puerle than sprift raupings can be imagined. Yet in my studies in criminology I found that prisoners immured in their solitary cells communicated by just such rappings. That may suggest a thought. All the movement of communication between mind and mind is from the material toward the less material. First, we have aboriginal man talking to his fellow with great gesticulation and sign language. Theu comes writing; so that friends when far apart may communicate. Next comes the wooderful telegraph and telephone. Who can say that telepathy—mind sreaking to mind without extraneous aid—is not merely a further step forward? Swedenborg says that the angels do not speak—that with them thought is enough. When the angels wish to communicate with us, then, would it not be without speach?

"As men grow in knowledge, the increase of scope of the human mind prepares the way for the possibility of such communication by increasing our receivity. I could tell you of many eminent thinkers to-day who believe implicitly that they receive communications from the other world. Daily there is an in-

creasing our receptivity. I could tell you of many eminent thinkers to-day who believe implicitly that they receive communications from the other world. Daily there is an increasing consciousness among great minds of the truth which, aside from uncanny and disrepectable surroundings and alleged interpretations, underlies this great question.

DR. JOHN HALL'S PULPIT.

Effort to Be Renewed to Get Dr. Connell-

The session of the Fifth Avenue Presbyte rian Church held a meeting after the 11 o'clock mittee appointed at a meeting of the congregation last November to select a successor to Dr. John Hall should be continued. It was Dr. Connell of London to reconsider his decision not to accept the call sent to him before the Pulpit Supply Committee should recommend any other candidate for pastor. An appeal was made to the congregation of the church yesterday for money to endow a

the church yesterday for money to show a perpetual scholarship in the Christian College at Canton, China, to be known as "The Rev. Dr. John Hall Memorial Scholarship." It was said that an imperial edict had been issued in China to fit up the innumerable temples of that country, save where officials worship, for schools for Western learning. Christian teachers would be employed wherever practicable.

Christian teachers would be employed wherever practicable.

Those interested in the proposed scholarship discovered that Dr. John Hall was something of a poet unknown to his friends, and distributed in the church yesterday the following verses which the late paster left in the minister's room one day in 1834 hefore the ladies noon prayer meeting, marked "to be read at the meeting if desired":

Pray, oh, pray for the poor Chinese, They are strangers in our land, But, taught the truth and won to Christ, They become a "Mission Band."

Work, oh, work for the poor Chinese, They live by their honset labor, But they need to be taught of Him who said, "As thyself, so love thy neighbor,"

Teach, yes, teach the poor Chinese, Who know not the way to heaven, Of the cleansing power of Jesus And salvation, freely given. Pray, oh, pray for the poor Chinese, Perplexed by our legislation;

Perplexed by our legislation; Teach and help them as we ought. Who stand for a Christian nation. CHURCH OF THE HOLY TRINITY.

Miss Rhinelander's Splendid Gift to St. The Church of the Holy Trinity, which has

been erected by Serena Rhinelander in Eighty-eighth street, near Second avenue. and has been presented to St. James's parish, is practically completed. The church will be dedicated next Saturday and services will be held in it for the first time next Sunday. The church is the last of the group of three buildings belonging to the property to be finished. The first was St. Christopher's House, which was begun in 1897 as an institutional settlement like that of Grace Chapel on East Fourteenth street. It contains a gymnasium, boys' and girls' club rooms, a circulating library, assembly rooms, a swimming tank and a children's playroom. The vicarage, at the First avenue end of the property, was the next building to be finished. The church is between these two buildings and is joined to them by cloistered galleries.

All the buildings are of Roman brick of a soft, golden-brown color. The architecture is old Gothle. The three interlocked circles and the other symbols of the Trinity, the drinking shell of St. James and the naimtree staff of St. Christopher are utilized everywhere that is possible in the decorations. The striking feature of the exterior architecture of the church is the tower, which, though very large, is saved from the appearance of heaviness by its open, light interior and the delicacy of the ornamentation of its spire. The architect is J. S. Barrey, who built the Grace Chapel buildings. The land on which the church stands was part of the summer place of William Rhinelander, who bought it in 1798. The group of buildings was put up by Miss Rhinelander as a memorial to the family. building to be finished. The church is be-

The Rev. Dr. Studebaker Coming to Brook-

BALTIMORE, April 30.-The Rev. Dr. Aibert H. Studebaker, for twelve years paster of the First English Lutheran Church of this city. submitted his resignation to his congregation to-day and announced that he had decided to accept the call to the St. Matthew's Lutheran Church of Brooklyn, N. Y. The call was unsaimously tendered by the Council of the Brooklyn church. Dr. Studebaker has been probably the most aggressive and successful Lutheran pastor in this city.

New Church Edifice for Bay Ridge. The trustees of Grace Methodist Episcopal Church in Bay Ridge decided yesterday to build a new edifice in Fourth and Ovington avenues. It will replace the present frame huilding, and will be of stone, in Gothic style. Work will be begun the latter part of this month, and it is expected that the church will be finished in time for services in the fall.

The agony of dyspepsis and indigestion promptly relieved by Johnson's Digestive Tablets.—Adv.

THEOSOPHY OFTWO BRANDS

A LITTLE TAME HERE-PICTURESOUE IN CALIFORNIA.

Here They Don't Think Much of Kitty Tingley, but She Made Things Livelier—A Commonplace Session in Lyric Hall While She Is Making Royal Progresses. That fragment of local theosophy which has abjured Kitty Tingley and all her works and rone into business on its own account held a public meeting at Lyric Hall last night. The public at the meeting was about 150 strong

chief Yogi for the evening.

After four young girls named Neidhart had performed some pleasant music on string instruments Mr. Pryse arose and announce that unfortunately two of the expected speak ers were suffering from bad colds and were too sick to be ill, a seeming paradox which appeared to be satisfactory to the theosophic mind. As the first speaker Mr. Pryse introduced Mrs. Vera Johnston, a nicce of the late Mme. Blavatsky, founder and patron saint of modern theosophy. Mrs. Johnston revealed herself as a tall, blond woman, who wore what appeared to be either a fireman's jacket or a golf coat with a black front, and who spoke in mildly broken English. She is one of the most deliberate speakers that ever stood on a public stage. When she got warmed up to her subject she spoke as rapidly as thirty words a minute, but most of the time she didn't make anything like that time. However, she expressed a hope that she was ence applauded her, she probably was. She didn't tell much about her aunt, on the ground

that revelations regarding the departed lady

didn't tell much about her aunt, on the ground that revelations regarding the departed lady would merely serve to gratify an unworthy curiosity.

Next came a delightfully plump and youthful looking character, who was introduced as Mr. Fred Fint. Mr. Flint doesn't speak much faster than Mme. Blavatsky's niece, but he has a different method. He's a double-barrelled orator. He fires off his words in pairs; and after each shot he pauses and looks around to see if he's bagged much game. Mr. Fint's subject was "Personal Responsibility." To begin with he announced that he belonged to the White Lotus Theosophical Society of Houston street, an independent organization. Then, to show how independent helwas, he proceeded to let the Christian religion and the trusts have it with both barrels. He also took a pot-shot at Kitty Tingley's theosophists, who, he said, were wasting their time in "ephemeral charities." Turning his attention to his own brand of theosophy, he enunciated some lofty sentiments about Karma. A great many people had found Karma difficult of comprehension, and some have advanced the theory that it is the original processition put by the Sphinx. Mr. Fred Flint doesn't hold with these. He said last night that Karma was easy, and then gave a definition of it that caused a wan and groping expression to overspread the facial aspect of his audience. Perhaps it was their obvious latlure to understand which inspired him to remark with eynical iconoclasm immediately after:

"We must—acknowledge that—we're not—

We must acknowledge that we re not much good—after all."
Then he further "got hunk" on his hearers by delivering a few charges on the subject of the "responsibility of collectivity." and when he sat down most of the people looked as if they do be much obliged to anybody who would he sat down most of the people looked as if they doe much obliged to anybody who would bring them a map and show them where they were at. Some music by Miss Cecilia Bradford gave them a chance to recover, and as soon as they recovered they began to escape, presumably with a view to giving profound individual attention to the responsibility of collectivity. Not more than twenty had reached the door when Miss Anna M. Stabler was introduced to speak on the "Webdom-Religion." Miss Stabler, who is a determined-looking person with a rather handsome face and grayish hair, stood silent with a sad, reproachful gaze while seven laggards shamefacedly sifted out into the hall; then she began with the highly pertinent observation that there is too much hurry in this world. People were always in a hurry to get everything, even religious, she said; but no religious organization has got the real truth. Miss Stabler herself belongs to none of them, she said. What she chiefly pleaded for was frankness; that everybody should say just what he or she thought, and she gave a sample of it by saying:

"I'm disguisted with these people who are always trying to be good."

That audience straightened up as if somebody had introduced a universal pin in the seat of its chairs. One focussed its theosophic disapproval upon Miss Stabler.

"Well," said she, "I mean the goody-good kind of good."

She finished up by asking with pathetic in-

"Well," said she, "I mean the goody-good kind of good."

She finished up by asking with pathetic intenation why we couldn't all be good naturally and without trying, a query which is alleged to have been put by successive generations of tearful children to the Spirit of Justice, embodied in the mother of the family, holding, in lieu of scales, an inverted hairbrush. Nobody answered this query or looked as if there was any necessity for answering it, so Miss Stubier sat down. Then Mr. Pryse got up and said that as the rent of the hall had to be paid, the hat would be passed around, and from the audience came the gladsome voice of one repoicing in the solution of a long-nondered problem:

"Oh, that's what he meant by the responsibility of collectivity."

Oh. that is what no means to be billy of collectivity!"

Mr. Pryse then made his speech on the "Attainment of Divine Powers," the four young girls played again and it was all over. This particular branch of theosophy won't hold any more meetings until next fall. FLOURISHING KITTY TINGLEY.

more meetings until next fail.

Flourishing Kitty Tingley.

Mrs. Kitty Tingley is still holding her post as pope or supreme adept of the "Universal Brotherhood." the offshoot of the Theosophical Society. She is now returning from her "congress" that she has been holding at Point Loma, near San Diego, Cal., on the site of the School for the Revival of the Lost Mysteries of Antiquity, where she "rededicated" the cornerstone that was set there two years ago, but has never had a commanion laid near it. If she is asked when she intends building the school she replies: "When the masters [mahatmas] order." It is said that \$35,000 has been raised for the purpose.

While attending the congress at Point Loma Mrs. Tingley put up at a hotel about a quarter of a mile from the grounds where the meeting in an open carriage, behind an undertaker's team of snow-white horses. She dressed in loose flowing roles of royal nurple, and had her little dog by her side; the conchman was dressed in white, and wore a purple badge with the word "Lovalty" on it. No one was allowed to address her as she went along, but all heads were bared. She was met at the gate of the grounds is large triumphal archi by her "cabinet" with uncovered heads, and at that moment four trumpeters, stationed on the prayer tower ian old well derrick), sounded to the four quarters of the world a proclamation of universal brotherhood. Preceded by the President, Mr. Neresheimer, she entered the audience standing with bowed heads.

A new title has been conferred upon her, "Our Lady of Compassion." Her "cabinet" speak of her thus; and in a speech at the congress Mr. Pierce remarked that "our mother" thinks that "my speech will be too long, but I'm derned if I don't give it."

A lady visitor to the meetings was expelled from the grounds for not showing as much reverence for the adeut as the others.

SQUADRON A AT CHURCH.

Its Chaplain Has No Sympathy with American Allies of the Filipinos. Squadron A had its annual church parade yesterday afternoon to the Church of the Heavenly Rest, where Dr. D. Parker Morgan, rector of the church and chaplain of Squadron A. preached a special sermon. Major-Gen. Charles F. Roe and Lieut.-Col. Holly had seats at the front of the church. It was expected that President McKinley would attend the serce, and seats were reserved for him, but he vice, and seats were reserved for him, but he did not come.

Dr. Morgan chose for his text the words "As the Duty of Every Day Required," II. Chronicle, viii., 14. In the course of his sermon, he said:

"There are those who appear to think it their duty to do all that in them lies to make the already difficult path of those in authority more difficult by tempting the insurgents in the Philippines to believe that the majority of this nation are in sympathy with them and that the majority of our people are not at the back of our Chief Magistrate in this matter."

With such persons Chaplain Morgan is not in accord. accord.
At the close of the service the squadron moved up Fifth avenue to the armory at Nine-ty-fourth street and Park avenue.

Dr. Parkhuist on Christian Science. In the course of his sermon yesterday morning the Rev. Dr. Parkhurst said that one of the great evils which religious teachers have to contend with is the inability of people to be-lieve in themselves. "I suppose that no in-fluence just at present is working more imme-diately in that direction than Christian science which is heither Christian nor science), which instructs its devotees to discredit their own minds and blackguard their own intelligence."

The Real Estate Board of Brokers requiring the news facilities of a trustworthy morning publication, together with a corresponding clientage, have designated. The Sex their official News and advertising medium. There is printed each day a complete summary of Real Estate transactions, together with a list of Real Estate Auction Sales to occur.—Adv.

UNHOLINESS OF DIFORCE. Sermon by Head Master Peabody of Grotor

The Rev. Dr. Endwott Peabody, head master of the Groton School, just opposite New London, Conn., preached in St. George's Church vesterday morning, after Dr. Rainsford had ntrolluced him to the congregation. The text

was from John, xvii. 9: I pray for them: I pray not for the world. but for them which Thou hast given Me; for

The discourse was a very plain talk on the sacredness of marriage vows and the respon-

sibilities of parents to children.
"Not long ago," he said, "the country disturbed by an agitation which threatened to produce a crisis in our national life. A certain set of men arose to proclaim a theory of finance which the rest of us thought to be not only unsound, not only to hazard the national credit but to put in jeopardy national honor and strike at the foundation, national honesty, and put a premium on personal dishonesty. It was serious hour for the nation, but there were oyal men and strong men and men of brains on the right side and the crisis passed.

To-day another crisis threatens. The stabillity, aye, the very life of the nation is in danger. The danger is greater, because the attack is not made against the nation directly. but upon individual citizens, by those citizens committing moral suicide, with divorce as the reapon of destruction. The frequency of diforce in this country is a danger to the national any system of dishonest finance, because the moral turpitude of those who seek divorce is usually far greater than that of financial theorcores courts praying for a dissolution of the marriage relation strike a death blow to the family, and he who would destroy the family rould destroy the nation.

"Rome fell and chaos reigned where the emoire had stood, because Itoman morals were at

"Rome fell and chaos reigned where the empire had stood, because Roman morals were at ebb tide. The sacredness of marriage was forgotten, divorce disintegrated families and made wives courtesans, and the empire whose confines were the world disappeared forever. The condition of the Roman Empire at its fall was hardly worse in this respect than the condition of the United States to-day. It is easier to get a divorce in this country than in any other country of the civilized world, and the fashion appears to be even among those whose lives and example should be worthy of all emulation, to make full use of the license which the laws grant.

"Back of this condition lies the cause of it, It has been my lot to have intimate association with the young, to watch the development of their moral and mental lives and to direct that development as best I might. It has seemed to me that parents are more and more entertaining false notions as to what is best for their children. The father watches the acquirement of popularity by his son in college with such keen pleasure that the boy notices it and strives to secure that which it is pleasant to secure and gratifying to the father. The modern mother is too apt to care nothing for anything else, so long as her daughter is a 'sweess' when she is launched into society. In later life the son will sacrifice his very soul to get into a fashionable club, and the daughter will be ready for the sacrifice for the sake of a brilliant marriage.

"There is need, my friends, for a ruggeder

ready for the sacrifice of much that woman should nover sacrifice for the sake of a brilliant marriage.

"There is need, my friends, for a ruggeder courage and a sturdier notion of what is best for the young than parents and guardians now possess. It is not enough that our sons should acquire wealth or brilliant success in professional life. It is not enough that our daughters should be great enough social successes to be able to contract brilliant marriages. The one is too unsatisfactory; the other is too likely to be of short duration.

"It has become the fashion to scout the idea of a personal future punishment for acts for which we are responsible in this life, and therefore to act solely upon our notions of what is best from a practical and advantageous point of view. We need more sons in the ministry as teachers of the old-fashioned gospel. We need more sons in politics to be patriots instead of politicians. We need more sons to be honest men, rather than popular men. And, as for our daughters, we need fewer social 'successes' and more women-women with the simple faith in God in their hearts, women who recognize a joy and a responsibility in maternity, and who are thatful to God for the one and who are not alraid to render an account to Him of the other; women who will train their daughters to appreciate the full meaning of the love, honer and obedience pledged at the marriage altar; women who will train their daughters to appreciate the full meaning of the love, honer and obedience pledged at the marriage altar; women who will train their daughters to appreciate the full meaning of the love, honer and obedience pledged at the marriage altar; women who will train their daughters to appreciate the full reach their children, boys and gris, to be whatsoever is just, whatsoever is honest, whatsoever is just, whatsoever is honest, whatsoever is just, whatsoever is honest, whatsoever is lovely, whatsoever is honest, whatsoever is lovely, whatsoever is honest.

"Rose a nurse of ninety years."

"Bose a nurse of n

"Bose a nurse of ninety years, Set his child upon her knee— Like summer tempest came her tears— 'Bweet, my child, I live for thee.'

"Christ, in the shadow of the cross, prayed not for power, not for personal triumph, but for them whom the Father had given to Him, for they were the Father's. In the shadow of the danger which threatens the home and the pation, let the American, mother not like the

New Haven, April 30.-The engagement was announced to-day of Miss Mary Townsend of this city, the daughter of William K, Townsend, professor in the Yale Law School and Judge of United States District Court, to Dwight Huntington Day, Yale, '99, former editor-in-chief of the Yale Daily News, Mr. Day's home is in Indianapolis, Ind.

Speaker Nixon Sent to a Hospital.

ALBANY, April 30.-Speaker Nixon of the State Assembly has been removed to the Alstate Assembly has been removed to the Al-bany Hospital, where he can have the care and quiet necessary to his recovery from the re-lapse he suffered during the closing days of the session. Doctor McDonald, his attending physician, thinks Mr. Nixon will be able to leave for his home the latter part of the week.

Blood is Life

But without good blood you cannot enjoy life-or good health. In bad blood lies danger. If you wish to have rich, healthy blood take

Johann Hoff's Malt Extract

Taken with meals it assists digestion and helps to rapidly increase the formation of red blood corpuscles. Johann Hoff's Malt Extract

A True **Blood Maker**

Dr. L. Miller Woodson of Gallatin, Tenn., writes: "I have used Johann Hoff's Malt Extract in my practice for 12 years, and have found it to be the best flesh and blood maker we have."

Johann Hoff's Malt Extract All Others are Imitations

M'KINLEY AT CHURCH TWICE

WENT TO MORNING SERVICE AT CAL-FARY M. E. CHURCH.

In the Afternoon, with His Wife, Saw Children's Festival at Zion and St. Timothy's Dispensed with an Escort of De-tectives Mounted Police Turned Out. President McKinley and Abner McKinley atended yesterday morning the regular mornng services at Calvary Methodist Church, Seventh avenue and 129th street. At the last moment Mrs. McKinley decided not to go. The long time spent up the Hudson River on Saturday had tired her considerably and she thought it best to remain indoors yesterday morning. The President when he left the hotel to'd

the two detective Sergeants who have kept near him since he has been in the city that he thought he wouldn't need them on the drive to the church, and they did not accompany him Col. Edwin A. Hartshorn, Assistant Appraiser this port, who is a member of Calvary Church, had secured the President's promise o attend services there. The President is also slightly acquainted with the pastor of the church, the Nev. Dr. Willis P. Odell, lately of Buffalo, who received the degree of D. D. at Allegheny College, Meadville, Pa., at the same time that President McKinley was made LL.D. there, five years ago. An American flag floated church and another flag was draped about the front, in the centre lof the church, were roped off with heavy terra cotta cord for the President's party. Dr. Odell and Col. Hartshorn met the President at the door and the latter escorted him to his seat. The services, which had been delayed for ten minutes, began im-

met the President at, the door and the latter exorted him to his seat. The services, which had been delayed for ten minutes, began immediately.

At the President's request there was no deviation from the regular order of services, and Dr. Odel's sermon was a purely doctrinal one on the "Christology of John." His only reference to national affairs was the home he expressed that this country might become a leader in extending civilization and a knowledge of Christ throughout the world.

During the sermon a Mrs. Keagey of Buffalo, who sat in A. H. Steele's pew, fainted, and after being revived was led out of the church into the narsonage and then sent home. The church was well filled and many hersons came in late, having evidently heard that the President was there. The usher who passed the contribution blate to the President got a souvenir of the occasion by exchanging the 51 bill dropped in it by President McKinley for another from his own booket.

Two stanzas of "America" were substituted for the Doxology at the close of the service, without notice. Every one, including the President, joined in the singing. After the benediction the President went up to the pureit and shook hands with Dr. Odell and several members of the congregation. He left the clurch by the side door and entered his carriage. There was quite a crowd; about, which included about lifty bieyelists. Some one shouted "What's the matter with McKinley?" and every one ioined in the customary responses. Hes all right, "Who's all right," and McKinley. Then the bieyelists mounted their wheels and hurried after the President's carriage, beside which a mounted policeman rode. Twelve other policemen under Serial kelly of the West 125th street station were on duty at the cnurch. The Ladies' Guild of the church, of which Col. Hartshorn's wife is President, sent Mrs. McKinley a large bunch of American licauty roses.

After luncheon at the hotel a few visitors were received. They included Gen. and Mrs. Wealey S. Merritt, exchanges The small crowd which had co

Morris Park.

While returning from the drive the President met and passed Squadron A on its way from the Church of the Heaveniv Rest to its armory. The meeting was unexpected and only a few of the officers of the squadron recognized the President. These who did satured.

ognized the Fresident. Phose who did satiuted.

Secutor Depew called at the notel twice yesterday, but did not see President McKinley. On his first call the President was out driving, and when the Senator called early in the erening the Fresident was lying down.

Gen, and Mrs. Fred D. Grant were the guests of the President at dinner last night. The General was in uniform. Later in the evening the President received several callers. Among them were Gen. Daniel E. Sickles and Gen. Auson G. McCook.

The President said that the Sunday in New York had been a delightful one for Mrs. Mc-

The President and that the Sunday in New York had been a delightful one for Mrs. Mc-Kuley and himself. He received several despatches from Washington in the course of the day. To-day's programme includes a pleasure trip for the President and the other gentlemen of the party. The ladies will remain at the hotel.

President McKinley will go to Washington to-night. Directions have been sent to Washington to held the report of the army beef court of inquiry there until the President's return.

Adding to St. Thomas's Church. Workmen will begin to-day to erect another tory on the extension to St. Thomas's Church. at Fifty-third street and Fifth avenue. Two large rooms for church society uses will thus be added to the church property. The work will not interfere with the regular services.

A Suggestion. If you need a Suit of

Spring Clothes, we would suggest

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STORIES FROM THE PULPIT. The Rev. Dr. Hamilton Telling Two Every

The Rev. Dr. Jay Benson Hamilton of the De Kalb Avenue Methodist Episcopal Church introduced an innovation into his Sunday evening services recently. Instead of preach ing sermons from Scriptural texts, he reads stories, written by himself—pulpit romances, he calls them. He finds they are very successful in reaching the class of people who usually

interested." Dr. Hamilton has frequently before this used stories instead of sermons. On Christ-mas he usually reads a story instead of preaching a sermon. His innovation now has taken the shape of presenting a series of stories, with a connected running theme-two every Sun-

fail to come to church because they are "not

The first two, preached April 23, were called "The Sermon in a Saloon" and "The Parson's Free Lunch." The first told how a Methodist minister had entered a tough barroom in a Western mining town and, climbing on a gambling table, had begun to sing hyens and pray during scenes of drunkenness and murder. The miners combined and bought the barroom for a church for him. The second story told how the pastor advertised a "love least," and the miners gathered in anticipation of having a lot of good things to eat. When they discovered that the love feast was spiritual they called the prayer meeting "the parson's free lunch."

Last, night's stories, "The Parson's Wife, the Chief of Poilce" and "A Methodist Saint," dwelt on the influence for law and order and decency of the parson's wife on the bad men and women of the town. In the second story it is told that the parson's wife went into a disorderly house and ministered to a woman who had been mertally hurt in a fight, and then reformed the six remaining women so effectually that one of them became the wife of the Mayor of the town.

Next Sunday's stories will be "The Only Baby in Town" and "The Lost Parson." The first two, preached April 23, were called

RAINSFORD TO UNION MEN.

He Preaches at His Church the Annua Labor Sermon of the C. A. I. L.

The annual labor sermon instituted by the Church Association for the Advancement of the Interests of Labor a year ago was delivered last evening in St. George's Protestant Episcopal Church by the Rev. W. S. Rainsford The church was well filled, the middle aisle being reserved for the representatives of orformers than labor unionists in the congregation, fully one half of which was composed of women. Dr. Rainsford did not preach from a text, but the aim of his sermon was to show that individual regeneration is necessary before society can be regenerated on religious

"The problem that we have to solve," he said, "demands all the acumen that we can spare, and therefore we should recognize all the gain that has been made, and stimulate each other in thankfulness for what God has done for us above our fathers. If we are to accomplish anything we must set about it in a spirit of thankfulness, for conditions have greatly improved in the last two generations. More fairness exists between employers and employees, and there is a better feeling of sympathy between man and man. Class distinction is giving way, slowly but steadily."

As to corruption, Dr. Rainsford said that many men had told him, under the seal of confession, of its existence. It was not the sin of a class or a corporation, he said, but of the nation.

THE REV. DR. WISHER'S PLANS. He Says His Friends Will Chip In to Provide Him a New Church Building.

The Rev. Dr. Daniel W. Wisher, one time pastor of the Mount Olivet Baptist Church, delivered himself of a defiance to his enemies vesterday afternoon in his home at 31 Storm avenue, Jersey City.
"I was not expelled from the church le-

gally," he declared. " Of all the persons at that meeting there were not seventy-five bona fide members of the church. At least three-fourths of the members of the church are my friends. The rest of those at the meeting were a set of

The rest of those at the meeting were a set of rascals who would stop at nothing to gain their ends. I did not appear at that meeting because my life would have been endangered. Men who descerate a house dedicated to God by shedding blood within its walls and who curse and swear and fight on Easter Sunday would hesitate at nothing when the meeting was held in a public hall.

"But I have given up the fight. The church owes me \$1,000 and I don't know what steps I shall take to recover it. I will never preach at Mount Olivet Church again. Next Sunday I will hold services in a hall which I intend to hire. Fully 600 members of the church have pledsed sums of money, and if we can't buy a church property already built we will build a new edifice.

The Rev. F. R. Morse, assistant pastor of Calvary Baptist Church, will preach next Sunday at Mount Olivet Church.

Louise Fischer, the widow of Henry Fischer, a bartender, who committed suicide last De-cember, was found dead in her flat at 221 West Twentieth street yesterday afternoon. having asphyxiated herself after fretting for months over her husband's death and her own ill health. She left two letters, one addressed to "the Publik and City of New York" and the other to Coroner's Physician Williams, who nvestigated Henry Fischer's death. The letter to Dr. Williams said:

I am so heartbroken, and everything seems to be death for me. Please, i beg you if some-thing should happened don't let any Relition nearme. I don't wish to be handlet. My last wishes are to bury me at Woodlawn cemetery in one grave with my beloved husband's bodyhis wishes were to be crimetes and i voilfillt them. I bouht a smal little plasee where i hope to find rest with him. We were to happy. He told me if he ever had to leive me to falow him. And I wish to have the same undertaker. Thei

And I wish to have the same undertaker. Thei wer all so kind to me.

"I believe and trust in you, Sir. That day i saw you i felt you had a good heart, please take thousend thanks and be kind to me. Yours respectfully.

Mrs Louise Fischer "221 West 20 str. formerly 107 West 1815r."

The other letter had a scrawl for a signature. It rambled about the Fischers being invegled into living in a "condemdt" house at 107 West Sixteenth street, and subsequent unhappiness and the death of Fischer. The woman's effects included \$50 in bills, a revolver, several photographs, and the certificate of ownership in the Woodlawn lot. Coroner Hart will try to learn if the woman has any relatives here. Fawn tickets for \$50 worth of jewelry were found in her room.

AXTELL BERGH KILLS HIMSELF. His Son's Re-enlistment and Business Troubles Made Him Insane

PORT JERVIS, N. Y., April 30.-Axtell Bergh. proprietor of the National Bakery of this place ormerly of Brooklyn, N. Y., left home on Friday morning after attending to his usual duties. About 11 o'clock this morning Arthur Buchanan, while in search of trailing arbutus in the Pennsylvania mountains across the Delaware River from here, came upon the dead body of Bergh. Beside the remains was an empty bottle labelled carbolic acid. A jury found he had committed suicide while tem-

found he had committed suicide while temporarily insane.

His son, William E. Bergh, was a member of Company I, Second United States Infantry, and served in the Cuban campaign. He contracted the Cuban fever, and his parents were distracted because weeks clarsed without tidings from him. He re-enlisted, and on Tuesday has left home for Porto Rico in charge of new recruits. This preyed on the father's mind, and, with business troubles, evidently led to the suicide.

NEW WOMAN'S HOSPITAL A Pittsfield, Mass., Architect Draws the Successful Plans.

PITTSFIELD, Mass., April 30.-J. McA. Vance, an architect of this city, has received the award of the plans for the new Woman's Hospital at East Forty-ninth and Fiftieth streets and Lexington and Third avenues, New York. The plans call for a six-story building of the French renaissance style which will front on Lexington avenue. It will be of granite and brick and fireproof. The building is designed to accom-modate 200 patients and will have five large wards. Many private suites are included in the

wards. Many private sures are included in the plans.

The building, which will be quadrangular, will have a large court. The operating room will be the largest in New York. The building will represent an outlay of \$400,000 and the equipment of the building something over a million. The corporation owning the present Woman's Hospital will order the present structure pulled down, and work will begin on the new building soon.

TELEPHONE RATES.

TO TELEPHONE SUBSCRIBERS IN MANHATTAN:

The New York Telephone Company has adopted a new schedule of rates for telephone service in Manhattan-ranging from 600 local messages a year for \$75 to 4,500 local messages for \$228and has modified in some respects the conditions under which the service is furnished.

It therefore becomes necessary to make a new contract with each subscriber desiring to accept the new rates and conditions. In making these new contracts it has

not been found practicable to do otherwise than follow in general the method hitherto observed when reductions in rate have been made, viz., to make a superseding contract under the new schedule only at the end of the current annual term of the existing contract.

No previous reduction of rate, however, has affected so many subscribers at one time as the present one. Consequently a modification of the former practice has seemed proper, in order that all subscribers who make new contracts may practically secure the benefits of the new rates from May 1st, 1899. To accomplish this the following method will be observed:

The new rates will be offered to each present subscriber at the expiration of his current contract year. If a contract under the new schedule is made in accordance with such offer, and the advance payments required by the old contract have been made, an allowance will be made to the subscriber of the difference between the old and the new rates for the number of local messages covered by the old contract for the period between May 1, 1899, and the date of the new contract. The amount allowed under this rule in any case will be placed to the subscriber's credit on account of his new contract. In all other respects the adjustment of the account under the old contract will be in accordance with the terms of the contract and of

the old schedule. If the subscriber so prefers, a new contract under the new schedule will be accepted to supersede the old contract before the expiration of the current contract year, the superseding contract to take effect at the end of the current contract quarter, but in this case no additional allowance will be made from the requirements of the old contract.

A flat rate contract may be superseded at the end of any month by a contract under the new schedule. Of the total number of flat rate subscribers at \$240 a year, it is estimated that about onehalf, say 1,250, can obtain a reduction of rate by taking service under the new schedule. These subscribers are invited to investigate the matter, and to, arrange for contracts on such basis as

may seem to them most advantageous. WHEN ANNUAL TERMS UNDER THE EXISTING CONTRACTS ARE ABOUT TO EXPIRE, THE SUB-SCRIBERS AFFECTED WILL BE ADVISED, IN ORDER THAT THEY MAY TAKE STEPS TO SECURE THE ADVANTAGES OF THE NEW RATES AND RULES ABOVE MEN-

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General Agency, 220 Broadway, N. T.

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Brooklyn: 504 Fulton St. H. E. Leigh Divorced and Remarried. LEXINGTON, Ky., April 30.-The marriage of H. Eugene Leigh and Miss Viola Wilks of Louistille caused surprise when it was made public bere to-day. It was not publicly known that Leigh had secured a divorce from his wife, who had many friends here when Leigh owned La Belle farm, where ex-Secretary Whitney's thoroughbreds now are. Mrs. Leigh was a beautiful woman. When she left La Belle early in last year and went to New York no-body knew she and her husband had separated. Leigh went to Chicago, and he was legally separated from his former wife by New York courts less than a month ago.

New York: {16 West 28d St.

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